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SELF-CULTURE

Vol. 2

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Ancient and Modern Magic.

By P. BRAUN, Ph.D.

INTRODUCTION.

The term 'Magic' has been applied to the production of a very wide range of phenomena. It applies to processes of a supposedly *supernatural* character, as well as to common jugglery tricks, illusions, sleight of hand, legerdemain, etc. In these essays we have nothing to do with the latter phenomena. I shall confine myself to a discussion of the former alone.

It is hardly necessary to remind my readers that *there are no supernatural processes and phenomena* in all the vast realms of the universe. The best intelligence of to-day asserts that everything in nature and man is governed by immutable *Law*. Man may learn to know some of these laws, and by a wise conformity or obedience to them make them his servants in the accomplishment of his purposes, or by intentional or unintentional disobedience to their demands, bring down upon himself disaster, misfortune, failure, pain, disease or death.

Once we discard the idea of the supernatural in the universe, and the *arbitrary* intervention of the deity in behalf of man, we can apply the term Magic only to the production of phenomena by occult or *unknown* means, for once the processes and the laws governing the same are understood, they are divested of their magical character and become truly *Science*.


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Once we discard the idea of the supernatural in the universe, and the *arbitrary* intervention of the deity in behalf of man, we can apply the term Magic only to the production of phenomena by occult or *unknown* means, for once the processes and the laws governing the same are understood, they are divested of their magical character and become truly *Science*.

To finite intelligence there must ever be the *unknown*. No matter how much we know, there looms up beyond that illumined space of the known the dark and vast Unexplored Mystery of God, or Nature, and thus there will be a place for Magic in its true and limited sense, as long as there is a finite intelligence. It will be my purpose to investigate a large class of so-called magical phenomena, and find out, if possible, what processes may account for their production, and point out the laws upon which both processes and results are based. It is true that in as far as I shall succeed in doing this, I shall discuss Science rather than Magic, but we shall be much the gainers once we penetrate the darkness that has surrounded the subject of Magic, and light up its uncanny caverns and crevasses with the light of reason and understanding. Much that has come down the centuries from an hoary past with the stamp of Magic upon it, will dissolve into nothingness before the searchlight which we shall throw upon it, and some of this mystic legacy of the dim past will be seen in an entirely different light. If, perchance, I should destroy a few venerated falsehoods that have been highly esteemed by our ancestors, and become in turn dear to us, I trust that the kind reader will forgive me. I would be untrue to myself and my God, if I failed to speak from my highest and best understanding for fear that I might offend either a blind credulity, or an equally blind skepticism,—the former by destroying some of the films that cover its eyes, and the latter by showing that, after we have discarded a lot of rubbish, there still remains a large per cent of 'Magic' that cannot be ruled of existence by wholesale denial, but must be explained.

Magic is so intimately related to and connected with man's religious concepts that we cannot discuss the one without at least in some degree, touching upon the other. With the fall of that which is unreal in Magic, there may also be brought down some of the unreal in religion. But on the whole, my work will be constructive rather than destructive. Like the Architect who is to build a grand palace of freedom

and enlightenment, I may have to clear the ground from its unsightly obstructions. But what matters a disappearance of some old and insignificant—though often cherished—landmarks, if we build in greater strength and beauty something that will answer the demands of a more enlightened humanity? Be prepared, then, to see a few beloved fancies or idols falling to the ground, and blame not your humble scribe, who, perchance, may be as much “inspired” as your prophets were, for, the Great Spirit of Nature and Man is as near to me as It was to them.

“The word Magic is still used, as in the ancient world, to include a confused mass of beliefs and practices, hardly agreeing except in being beyond those ordinary actions of cause and effect which men accustomed to their regularity have come to regard as merely natural.” It is difficult to arrange magical rites and practices in anything like systematic classifications. Only in a general way may they be divided into great groups with subdivisions. On the one hand we have those magical rites that aim at an intervention in the affairs of men by the deity (or deities), angels, saints, spirits, demons, (even the devil himself) gnomes, genii, fairies, and elementary or nature spirits. On the other hand we meet with those that depend upon powers, faculties and capacities, really or supposedly developed and exercised by the magician himself. The magician, again may produce magical phenomena by the mere exercise of his powers, or he may attempt to use words, ceremonies, incantations, symbols etc., to which he attaches magical properties. Again, he may be only a knower and reader of signs, a diviner, who reads the future of men and nations in the stars, in the movements of birds, animals, etc., in the entrails, heart or liver, of beasts, in cards, numbers, letters, etc., placed at random or according to some system; or in the human hand. Again, he may interpret dreams or certain happenings which latter become good or bad omens. A cat or a funeral may pass in front of him, or behind him. It may go in the same or opposite direction. He may see the new moon over the right or left shoulder, he may hear the scream of

an eagle (of good portent) or he may hear an owl, a wolf, a death-tick, which latter are supposed to be evil omens.

From time immemorial certain stones and other articles have been thought to possess magical properties by nature, and to others such properties may be imparted by a magician or priest. Hence we have charms, fetiches, chapuliers, "blessed" medals, rosaries, "holy" water, love potions, etc.

It will be my task later on to point out the real or fancied value of such things. For the present we will merely pass in review, as it were, various magical practices, ceremonies, signs, things, omens, etc. To one who studies the subject from an historical point of view, there become apparent two facts which are not easily accounted for, namely, the identity of some practices of present-day magicians with some of those prevalent in times past, and, the identity of some practices among peoples remote from each other, who, apparently never have had any communication or contact with one another. This universality of magic rites and usages is certainly as significant as the universality of religious concepts.

Magic is a necessary feature of human development. It results from a recognition, on the part of man, of supersensuous forces, powers, and intelligences around him. A recognition of the existence, or presence, of such powers and intelligences does not imply a correct interpretation of this fact. The less developed the individual or collective intelligence of man is, the more faulty will be the interpretation or explanation which he gives of his intuitive perceptions. But the savage child of nature senses the fact of the existence of other than the already known and observed powers and intelligences, *in every time and country*, and in his childlike trust in his intuitions he is nearer the truth than his more cultured but sceptic brother, whose intellect may be more developed, but whose spiritual perception is more dull. Another significant fact becomes apparent to the thoughtful student of Magic. It is this. As man develops intellectually, as he grows in real wisdom and knowledge, his faith

in external intervention decreases, while his faith in *his own powers* steadily and persistently increases. In other words, the tendency thus noticed, is that man eventually will become *his own* magician, priest, doctor, master and saviour. What use to pay someone to do the things which you can do for yourself? I leave it to you to decide, whether this lessening of faith in external intervention, and the consequent increase of faith in yourself, is undesirable and an evil, or a blessing. If you decide that it is an evil, then drop the study of my essays right here and now, for it will be my endeavor to make these lessons of immense practical value and benefit to those who will earnestly study them. I have no less of an object in view than to tell you how by a wise development of the capacities and powers given you by nature, you may become a Master-Magician, and escape much of the bondage and slavery in which you may be to-day. This will be no easy task, but I hope to do my best, and if you will do your part, I promise you that the results will be satisfactory and agreeable.

MAGIC AMONG SAVAGES.

I have already stated that Magic was closely related to man's religious concepts. In some of its aspects such a connection may not be apparent or only very slight, but among savages and barbarians it is always an intimate one.

Man's awakening and questioning intellect becomes the observer of phenomena to which he is unable to assign as yet a natural or familiar cause. Instinctively however, he feels that all external manifestations must be primarily governed by *Intelligence*, and in this he also is nearer the truth than the materialistic scientist who can find no intelligence in nature.

This sensing of other intelligences leads the savage to believe in gods and demons. These may afflict men with misfortunes such as death, disease, drought, famine, floods, cyclones etc., or they may bless with health, rains in season, success in war, and a plentiful supply of food. Some of his deities are supposed to possess the power, both of blessing and afflicting mankind, and such deities are alternately

besieged to grant favors or to turn aside their wrath. Some of his gods are only hostile to man, and others are kindly disposed. The aid of the latter is invoked and a truce is sought to be established with the former.

It is inevitable, perhaps, that man in his earlier stages of development should invest his gods with human attributes and more or less exalted human powers. The savage knows that the wrath of his brother may be appeased, or his favor won, by supplication, flattery, offerings, entertainments and sacrifices, and he will treat his gods in much the same way as he would his chief or captor. Thus we observe the use of primitive music, flowers, incense, prayers, incantations, mummary, dances, etc., as integral parts of his magical ceremonies.

As some individuals distinguish themselves either by a greater pretension to physical strength and prowess, or by a real exhibition of the same, and become the chiefs of tribes, so the more positive and pretentious god-worshippers become their priests, magicians and doctors. These offices may become hereditary in time. But the office of magician is often a perilous one, both to the magician and individual members of the tribe. If he should fail in his endeavors to bring about desired results, such as the cure of the chief, success in war, or rain-making, he frequently pays for his failure with his life. On the other hand, if some member of the tribe becomes sick and dies, it is attributed in many instances to the ill will of the native doctor, or a personal enemy. If the latter supposition is entertained, then it becomes the business of the magician to find out who is the bewitching enemy. Various means are resorted to, in discovering the offending party, who when supposedly discovered, is promptly put to death. The doctor may watch the flicker of the flames of the camp fire around which the natives are sitting in a circle, and noting the direction of the smoke and flames, will decide upon the hapless wretch towards which they drift, or he may allow some insect to crawl or fly and determine the case by the direction it takes. Again he may whirl

a stick or other appliance marked on one side, and after it comes to rest, will note in which direction the fatal mark points.

Sometimes the ghost of one dead or some demon is supposed to enter the body of a dead man and cause disease, madness or death. Then it becomes the task of the native doctor to coax or force the offender out of the sick man's body. Thus the wild natives of Australia believe that the invisible sorcerers come stealthily armed with a mysterious power called *boyl-ya*. The natives imagine that they can feel this *boyl-ya* as it enters their bodies like a bit of pointed quartz, and in this shape of quartz crystal another sorcerer can draw the flesh-consuming power out again. "The sorcerer has other means of attacking his victim; he can creep near him when asleep, and bewitch him to death by merely pointing at him a leg bone of a kangaroo; or he can steal away his kidney fat, where, as the natives believe, a man's power dwells, or he can call in the aid of a malignant demon to strike the poor wretch with his club behind the neck; or he can get a lock of hair and roast it with fat over the fire till its former owner pines away too, and dies."

I want the reader to note particularly the last sentence of the above paragraph, for it refers to a constantly recurring practice among magicians of various ages and countries. Indeed, the burning or killing of a man "in effigy," as occasionally practiced by a mob in civilized countries to-day, embodies the same idea, that of harming the party represented by the stuffed figure that is mutilated or burned. The practitioners of the rites above referred to, will frequently try to procure something belonging to, or having been worn by, the party about to be injured. The Encyclopedia Britannica in an article on "Magic" affirms with reference to these attempts to make people sick (or well) by magical practices, that, "a fact most important in the theory of magic everywhere comes into view with particular distinctness—that *such magical arts prove effective through the patient's own imagination* (italics are mine); when he knows or fancies that he has been bewitched he will fall ill, and *he will*

actually die, unless he can be persuaded that he has been cured. Thus, wherever sorcery is practiced with the belief of its victims, some system of exorcism or some protective magical art becomes not only necessary, but actually effective, a mental disease being met by a mental remedy to match it. "

The Britannica (or the writer who wrote the article in question) seem to think that the knowledge of the subject or patient was necessary in order to produce the intended results. I affirm, however, that this is not always necessary. In later articles on "Thought-transference" and "Magnetism," I shall show that such knowledge on the part of the victim or patient is not always necessary, and that in some instances the results can (and have been) produced where the persons practiced upon (or were) in ignorance of what was going on. It is, however, only fair to say, that only very sensitive and negative people may be thus practiced upon successfully while they are ignorant of the attempt, although I am aware of the fact, that some psychic students whose opinions merit respectful consideration, claim that results are by no means confined to negative and passive people.

Note here also what King James says in his *Dæmonology*: "The devil teacheth how to make pictures of wax or clay, that by roasting thereof the persons that they bear the name of may be continually melted or dried away by continual sickness."

The invading Europeans found in the Pacific islands a whole class of sorcerers who lived and thrived on the magical practices of producing diseases and curing them. If some native had an enemy he wished to harm, he would pay a doctor to make his enemy sick. The sick man, in turn, had to pay the magician to make him well again. All over Central and South America there exists a class of native doctors who cure the sick through the intervention of "familiar spirits." They snuff a narcotic powder which produces a delirious ecstasy. Their ravings and mutterings in this state are held to be conversations with departed souls, who are supposed to cure the patient by expelling his disease. These sorcerers are initiated by

living alone for some time in some wild spot, where they are supposed to develop the ability of seeing spirits through self-torture and fasting. Here they are reputed to develop also the power of consecrating powerful amulets, to gain mystic powers over birds and beasts, to take omens from their cries as well as from the itching of the sorcerer's own skin, to make good and bad weather, etc. Thus the Kansas' rain-makers' have their proto-types already low down in the scale of human development. But they are by no means alone in this. Other forms of magic, such as the Catholic amulets; blessed medals, water, herbs, oil, rosaries, crucifixes etc., may trace their origins to these primitive phases of magic. But I shall speak of this more fully later on. Another fact to be noted is the use of narcotics to produce the somnambulist state, and the retirement into solitude, the self-torture and the fasting employed to render the magician negative, passive and receptive. Other means of rendering the aspirant to magical powers negative and passive are dancing and primitive music, such as singing, chanting, shouting, rattling, drumming, etc., as practiced by the North-American Indians and other savages and barbarian peoples. In fact, it seems that man has in all times and countries intuitively stumbled upon means and methods which induce a more or less somnambulist or hypnotic condition, wherein the magician became the recipient of inspiration, oracles, messages, and information generally concerning the past, present, and future. Hypnotism and Mediumship are, therefore, nothing new. We moderns practice them knowing and foreseeing their results, where our less developed brethren practiced them unconsciously. It is the same with Healing, of which we shall speak later on.

"The medicine-man's apparatus includes the sorcerer's usual music, the rattle and the drum, simple and primitive instruments whose constant association with the lower magic bears witness to the beginnings of music and magic having been associated together when civilization was yet in its low stages of development."

The modern medium knows how valuable an assistant music is in producing that relaxed and receptive

condition so necessary to spiritual control. The gray-headed, venerable organist manipulating that empress of all instruments—the pipe organ—knows indeed, that the beautiful harmonies and melodies which he draws out of its recesses, have power to soothe and charm, but he fails to understand the exact relation of his art with the magic of his church, and so he remains in ignorance of the fact that in conjunction with the priest's monotonous chants, the tinkling of the bell, the subtle perfume rising from the incense on the live coal in the censor, the dim light falling through the colored windows, etc., he is quieting and stilling the intellect and senses of the faithful, and rendering them passive, and receptive to the teachings of the church militant and the whisperings of the church triumphant. The kind old musician fails to note the fact that he is one of the causes that so pleasantly and insidiously steal away the senses of the faithful, and render them less wakeful, vigilant, discriminating, self-governing and self-controlling, therefore opening them to control from without. I myself, who have been in the old man's place in past years, never realized it at the time, what a wonderful magician the church is, and how she employs—unconsciously perhaps—the very means which tend to make of the faithful *good mediums*. But we are to consider 'primitive' magic in this chapter, and so we will go on.

"The American sorcerer carries a "medicine-bag" made with the skin of his guardian animal, which protects him in fight, cures the bites of serpents, and strikes at a distance as a spiritual weapon. He knows magic chants that have power over the elements; he can by sucking and blowing extract disease-animals from the sick; he can make pictures and images and pierce them with thorns so as to kill the man or animals they represent; and he can compel love by practising on the heart of the picture of the beloved one."

Among African tribes the magician holds the office of rainmaker, which is a very important one in countries where frequent draughts and famines occur. He is the maker of "fetiches," which are stones, claws, fangs, roots, etc., supposed to be inhabited by spirits

who are able to help men. If one fetich proves to be a failure, the native will procure another, in which he places his trust unshaken by the worthlessness of the previous one. The African magician has intercourse with demons, who tell him of the results of various undertakings, discover lost or stolen articles, etc. He takes omens from the cries of birds, the swimming of berries, the moving of sticks in his own hand, and other means. The natives of Madagascar have a system of lucky and unlucky days (supposedly borrowed from the Arabs) which has cost thousands of innocent babes their lives, for no sooner has the magician asserted that a child is born on an unlucky day, then its relatives proceed to put it to death. An unlucky day indeed! Or shall we say a *lucky day*, for I cannot imagine an existence among such ferocious people as a particular blessing.

Magic Among The Ancients.

First among the more cultured nations of antiquity comes the thought of the Egyptians. Occult writers assert that there were practiced two kinds of magic, the one being a popular kind for the masses, more or less closely bound up with religious rites and ceremonies, and the other being based upon an understanding of some of man's and nature's forces, but understood and practiced only by the priests and hierophants of the temples. If the latter is the case, then this higher magic was truly an occult science, and if any records of this existed in writing, they were either destroyed, or they have not been found yet, for the papiri and inscriptions which have so far been deciphered refer to the popular, religious magic. The formulas that are found refer in the main to prayers to the Gods, and the pronunciation of certain names supposed to have the power of influencing the gods in favor of the petitioners. Many animals, such as the cat, the bull (and among birds the crane) were sacred to the Egyptians. These or the deities which they represented, were petitioned for various purposes. There are also hymns against dangerous animals. The following passages from one of such formulas is here given in illustration: "I confide in the efficacy of that

excellent written book given to-day into my hand, *which repels lions through fascination*, disables men, * * * which muzzles the mouths of lions, hyaenas, wolves, * * * the mouth of all men who have bad faces, so as to paralyze their limbs," etc. The god Seth is invoked by other mystically powerful names, which he must obey, such as "Joerbeth."

This practice, however, was not confined to the Egyptians. It was prevalent among the Babylonians, Assyrians and Jews, and is an outgrowth of still earlier forms of magic.

The art of administering medicines in cases of sickness was practiced among the Egyptians to a considerable extent, but it was mostly accompanied by a liberal use of religious or magical formulas. Thus, an emetic was given with the following formula, "O demon who art lodged in the stomach of M., son of N., thou whose father is called head-smiter, whose name is death, whose name is cursed forever!" etc. To this the *Britannica* adds: "It must be remembered that such formulas, foolish as they seem to modern education, had and still have great efficacy in relieving the mind of the superstitious patient, and giving a fair chance to diet and medicaments (or better, to the healing power within the patient himself. The author.)"

Their appearance in medicine so ancient as that of Egypt is good historical evidence how the old magical treatment was encroached upon by natural remedies, though then and for many ages afterwards the physicians, wise in their generation, thought it best not to discard the supernatural charm. The Egyptians divided out the limbs and organs of the human body, putting each under the special care of a god, a system which like many other details of their magic, has lasted on into the modern world. From the astrological point of view they made a calendar of lucky and unlucky days, according to which for instance the 19th of the month of Athor one must not embark on the Nile, while a child born on the fifth of the month of Paopi will be killed by a bull; traces of this set of precepts may be discerned still in the modern Egyptian almanac.

Another point deserving attention is the appearance

in early Egypt of the distinction between good and bad magic. Magical curative arts were practiced by learned scribes or priests, and were doubtless in high esteem, but when it came to attracting love by charms or philtres, or paralyzing men by secret arts, this was held to be a crime. As long as the time of Rameses III it is recorded that one Hai was accused of making images and paralyzing a man's hand for which he was condemned to death. This was doubtless the ordinary witching by an image or picture, here already mentioned again as not forgotten among ourselves."

The Assyrians adopted in the main, the magic of the Babilonians. The latter peopled the world with a host of nature-spirits and demons, who ruled the phenomena of nature as well as the affairs of men. Their formulas of propitiation and expulsion were many, but they were dealt with more systematically than was possible by the ruder peoples. The following two are samples. "From the burning spirit of the entrails which devours the man, from the spirit of the entrails which works evil, may the king of heaven preserve, may the king of earth preserve!" "the God * * * shall stand by his bedside. Those seven evil spirits he shall root out, and shall expel them from his body; and those seven shall never return to his body again." The Babylonians, as already mentioned, believed in the power of sacred names and texts. These might be spoken or chanted, or they could be tied on as phylacteries. The Jews had their unwritten name of God, the correct pronunciation of which was mystically powerful for good. The Hindoo lays great stress upon the repeated and proper pronunciation of the word "Om" or "Aum." He also had his tantra or sacred texts that are efficient in certain emergencies, and right before our very doors the Roman Catholic uses his magic tantra, the "Hail Mary," the "Our Father," and certain other little prayers which latter remit 100, 200, or 300 days from the sum total of his purgatorial punishment.

Dirainatory magic was worked out into an elaborate system. Ezekiel XXI. 21, mentions three methods practised by the king of Babylon as he stood at the head

of the two ways: "he shuffled arrows, he consulted theraphine, he looked in the liver." Some actions of animals were regarded as good or evil omens. The births of prodigies were often a great portent in national affairs. The rules of haruspexion, or examining the entrails of animals, were most elaborate and minute. The interpretation of dreams, and their rites of purification and sacrifices constituted an important part of their magic. The Babylonian astrologers enjoyed an enviable reputation among the ancients. They attempted to foretell coming events, wars, famines, floods, rains, draughts, pestilences, etc., by the positions of the five planets. The stars of men's nativities, the twelve signs of the zodiac, the planetary houses, belong to the Babylonian system of astrology. Later nations of Asia and Europe have followed the earlier system with very slight variations if any.

Through Greece and Rome the older forms of magic were handed on to the rising nations of Europe, but no matter where we come in contact with magic practices, we can always trace the elements of the rude old magic as it was, and still is, practiced by barbaric nations and tribes. The Greeks had their oracle gods with their somnambule priestesses, and necromancy or consulting ghosts for prophecy. The celebration of the Greek "Mysteries" consisted largely in the practice of magical rites, and an initiation into their philosophy of the applicants which were considered worthy.

The later mediaeval magic which ascribed magic powers to concoctions of cat-tails, horses' hoofs, dead spiders, toads and snakes, was foreshadowed already in Greece where pounded lizards and things untimely dead were used for magical purposes. The early Greeks also feared the "evil eye," ill-wishing and fascination, the same as other Southern nations and some European peasants do to-day, and they sought to avert such influences by symbolic gestures and spitting, the use of amulets and charms much the same as people do at the present time.

In Rome there existed at one time severe laws against those sorcerers who indulged in the making of hail and spoiling crops. A high official sanction was giv-

en to divination. The *auspex* and the *augur* held positions of honor. Cicero, who wrote a treatise *On Divination* was himself an augur, although he lived in a time when that art was falling into contempt. In Rome, as well as in Babylon, all prodigies were recorded as portents in national affairs. The *haruspex* was a public official, generally a priest, who tried to find portents of national importance in the position, color and general condition of the vital organs and entrails of the victims.

There arose at various times in history master minds whose influence upon the development of magic was remarkable. I cannot here go into details as to their individual systems, but can mention only a few names such as Moses, Hermes, Trismegistus, Zoroaster, Pythagoras, Plato, Jamblichus, and later Albertus, Magnus, Paracelsus, Agrippa, etc.

Then there was such schools as the *Therapeutae*, the Neo-Platonists, the Gnostics, the Rosicrucians, etc., and many Occult Societies, some of which have existed for centuries, like Free-masonry.

Alexandria was at one time the chief home of speculative philosophy and magic, especially theurgic magic, in which invocations, sacrifices, diagrams, and talismans were employed with rule and method. The gem-talismans of the Gnostics are still objects of curiosity to archæologists, and things of special interest to mystics. Among their formulas is the celebrated Abraxas, the Greek letters of which stand with astronomical significance for the number 365.

"Theurgy which came down into mediæval and modern Europe is strongly marked with Jewish magical speculations. After the captivity, the Jews worked out a classification and nomenclature of angels and demons. On the one side are ranged such celestial powers as Gabriel and Raphael, while against them stand such beings as Belzebub and Ashmodai or Asmodæus, who is clearly the great evil demon Aeshmaleva of the Persians. Many centuries afterwards, we find the remains of these theurgic systems still handed on in the European magic books of the middle ages. The mediæval magician relied much on the power of

Hebrew names, such as the *shem hammephorash* or the name of Jehovah in its true pronunciation. He invokes in one breath the great demons "Acherout," "Ashtaroth," "Asmodi," names which are borrowed from the ancient religions of three different countries, Greece, Phoenicia, and Persia. He further draws powerful spells from the Kabbalah of the later Jews, with its transposed letters and artificial words. One of the most curious features of the demon-evocation is the use of the Pantagram, an essential adjunct of the magic circle. This is the five-pointed star that so effectually barred the passage of Mephistopheles as represented in Goethe's *Faust*."

"The magic of the Moslem world is in part adopted from Jewish angeology and demonology, and in part carries on Babylonian-Greek astrology, as systematized by such writers as Paul of Alexandria and Claudius Ptolemy. Thus the proceedings of the Moslem magician as met with in the *Thousand and One Nights*, mostly run parallel with those familiar in Europe, in their fumigations and incantations, talimans, horoscopes, and almanacs or calendars of lucky or unlucky days. In fact, a modern Zadkiel would find himself on common-ground with his brother practitioner in Baghdad or Delhi."

Many ancient magical precepts and hymn-charms are met with in Sanskrit literature. The Hindu believes in the cause of disease by *possession*, and he seeks to cure disease by exorcism, and the power obtained over higher spirits by sacrifices, austerities, and formulas or charms. The *shamans* or sorcerer-priests of low Buddhism, with their rude sacrifices and demon dances, as well as their uncanny mummeries remind us very strongly of the Indian Medicine-men. It was some of these Buddhist priests, who, dressed in phantastic costumes were seen among the Thibetans who attacked Col. Younghusband's expedition, urging their countrymen to drive out the foreign invaders.

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